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John E. Zercher

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1971

Evangelical **VISITOR**

January 10, 1971



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Norman Rohrer

It has almost become a tradition with us—the printing of the feature “religion in review” in the initial issue of the new year. Even though tradition is suspect in our time, we continue to follow it. Let me prepare you for a depressing article. The writer was hard pressed to find much on the brighter side. I suppose that is against just such a background that the gospel is seen as *good* news.

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Eber Dourte

The truth is that regardless of where we stand on the matter of race most of us are poorly informed about it. So the first need for each of us is information on which to make one's observations and pass judgment. The seminars on race, planned at the Messiah—Philadelphia Campus, are efforts to meet that need.

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Missionaries do not often talk about themselves and open their inner selves to the public. It is the work and the people on which they focus. But in this article the writer shares with us as he reflects on his service as a missionary and his attitude towards these years.

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Clyde A. Ross

We speak about “liberal arts.” But a precise definition is not easy to come by nor is there consensus on what constitutes a liberal arts curriculum. The value of a liberal arts education as contrasted to a vocational or professional one is a live issue. And in evangelical circles the philosophy of liberal arts as contrasted to the Bible college approach is in tension. Mr. Ross

does not answer all these questions in his brief article but he does turn on a few lights to illuminate the subject.

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The writer, principal of Niagara Christian College, suggests that we may have confused obedience with legalism, and wonders if in our professed effort to rid ourselves of legalism we did not in fact cast off the demands of obedience. In this brief article there are seed thoughts for a sermon or a Sunday evening discussion.

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Editorial

On the Reading of Church Bulletins

Church bulletins will never win the Pulitzer prize for literature but they do make interesting reading. They tell a great deal about the pastor, the congregation, and the ministry of the church.

I have just spent a day reading church bulletins. I have had a number of impressions. I was particularly impressed with the efforts of congregations to get their financial house in order by December 31. At the same time I read the pleas by the general church agencies and institutions for support in the last weeks of the year in order that their budgets would be met.

This of course is not peculiar to the Brethren in Christ. Few there are of institutions and organizations who do not depend upon year-end appeals to meet their budgets. The traditional generosity of the season and the additional funds available from persons of means and from businesses adds to the logic of appeals at this time of year.

But as I read the bulletins and as I know the status of most of our general conference agencies' budgets I believe it has gone beyond the limits of logic.

Year-end appeals reach the point where they become self-defeating. Monies are given against next year's income and the giving of the early months of the new year suffer. Or monies are given in one area in the end of the year's appeal and during the next months are channeled into areas which were "short changed" during the drive. One needs only to look at the first quarter's report of most agencies or even congregations to have evidence of this practice.

Even after one makes allowance for reserve funds, deferred projects, and faith, I fail to see how any program can operate effectively when the income pattern varies as it does for most agencies and when the degree of uncertainty is so great.

And I think it does something to the joy of giving when a sense of pressure replaces the sense of need. The Apostle Paul must have had this partly in mind when he instructed the Corinthian Church: "Upon the first day of the week let everyone of you lay by him in store . . . that there be no gathering when I come" (I Cor. 16:2).

We do not propose to have the answer to this year-end pattern of "crisis appeal" but we do have some thoughts.

We should understand the purpose and value of a budget. It is not a deterrent to Christian giving. It is rather a means and an aid to make the funds available do the work and the ministry which we desire. It is no ceiling to what we may give. It is a foundation assuring that our tithes and offerings will do what the congregation in prayer and consensus desires. Every congregation should have an approved budget.

There is a real need to take seriously the approval of a budget—at all levels, congregational and general church. The responsibility for meeting the local budget obviously rests upon the individual members. It seems to me that the responsibility for the budgets of the general church agencies and institutions rests primarily upon the congregations. The corollary to this is that these general budgets are underwritten as their needs are included in the local congregational budget. (If we could have copies of all congregational budgets for 1971 and add up the amounts they have included for church agency and institutional budgets the total for each agency and institution *should* come some-

where near those 1971 budgets as approved by the General Conference.)

Congregational budgets must represent a tension between ability and need. They must be both realistic and works of faith. A budget that appears easy or even possible lacks the element of faith that God expects of his people. The urgent needs of our times and the affluence of our own society call for sacrifices and the giving even of one's necessity.

Budgeting does not stop at the congregational level but it is a family and individual responsibility. Most of us have long since learned the fallacy that "next week" or "next month" will be financially easier than this. Most of us have learned how difficult it is (indeed, nigh impossible) to catch up on our tithes when we spend it this week or this month with plans to double it next week or next month. This simply means that the Apostle Paul revealed an understanding of the problem of 1971 Canadian and United States families when he said, "Lay aside on the first day of the week." This of course suggests that the January 3 offering will be somewhere near the same as the offering of March 14 and November 21.

The result of Pauline giving would be the weekly meeting of the local budget which should include the needs of the general church as well as the local program. This would permit the regular forwarding (monthly or quarterly) of that share budgeted by the congregation to the several agencies and institutions. I am aware that this sounds idealistic. I am prepared to grant that budgets include more than the tithes of wage earners and salaried members; that not everyone will budget methodically; that certain obligations cannot be deferred; and that as a result it never works out in fact like it does in theory.

This, therefore, leads to a final thought—the need to wrestle with budgetary concerns quarterly rather than annually. Is it not possible to know where we are budgetwise at the congregational level by the quarter just as we do by the year? Cannot congregations (and church agencies) come to terms with budgeting needs in March and June and September with more ease than waiting until December? I have visions of what could be done within the context of the Christmas season if our year-end giving could be over and beyond—a true act and expression of our love and our caring—rather than a catching-up on what we should have done all year.

I am a realist enough to know that there are legitimate and understandable reasons why funds are available at year's end that may not be available during the year. My sense of realism recognizes that the competition for these funds at year's end is great. I fully believe that the causes represented by the denomination are just as worthy, if not more so, of these monies as the innumerable causes which come to all of us by mail or by air.

So, we are not suggesting the discontinuance of special efforts during the closing weeks of the year. We are seriously suggesting that this not be the time to deal with budgetary crises but that it become an opportunity to give over and beyond in recognition of God's blessings during the year and as evidence that we have experienced the love of God and in the spirit of the season give concrete expression to it.

1970--Many Voices, Many Banners

Norman Rohrer

With the unrolling of God's prophetic scroll, the year 1970 has run its course and passed into history. A net gain of 72.6 million people were added to the global community on the watery planet this year—a greater increase than during any other year in history.

More than half the people born since Adam were alive in 1970.

Trends

For every religious movement to the right this year one could be charted heading to the left in the direction of secularism. Worship was characterized increasingly by noninstitutional or anti-institutional movements. But despite the restless urge for change the church by and large played it safe.

The government's Commission on Pornography recommended the repeal of all adult censorship. Homosexuals and lesbians enjoyed increasing recognition by church and society. Citizens in several states found themselves without any laws whatever to ban X-rated movies. A staggering increase of drug abuse was recorded, forcing churches to search harder for a challenging alternative to the "religion of drugs" in reaching young advocates of the psychedelic culture.

A black Episcopal clergyman called for the legalization of marijuana. Members of the Lutheran Church in America adopted a liberalized sex ethic as a basic policy. So did the United Presbyterians.

Satanism reared its ugly head higher in 1970 amid an explosion of interest in "mystery trips" through fortune telling, yoga, astrology, black masses, demonology and drugs. People searched desperately for all kinds of person-changing experiences.

The old Protestant-ethic industriousness, technology, economic planning and social structure was attacked in 1970 as being inadequate to make U.S. citizens "whole."

Chaplains invaded industry in 1970 to help people with spiritual problems

right on the job; clergymen rode along in police cars; Christian houses flourished among the young; Food for the Hungry was launched against the outrageous spectre of starvation in the midst of plenty; and President Nixon declared that the United States is able to give the world "spiritual leadership and idealism" that some other nations cannot. The year closed with thousands of young people on their knees in prayer at the 9th triennial Inter-Varsity Christian Fellowship missionary convention in Urbana, Ill.

Church and State

While citizens burned the flag, marched in protest, or registered in other ways their grievances with the current regime, Christianity still remained a strong influence on the men who govern the United States.

The Supreme Court refused to hear Atheist Madalyn Murray O'Hair's bid to ban religious practice among astronauts in space; the 9th U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust"; the Post Office Department announced new regulations cracking down on obscene materials; three U.S. Senators proposed legislation for an "unprecedented, massive, across-the-board federal attack on the problem of alcoholism; the U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes; and the government kept many religious periodicals in business by holding the line against a move for increased postal revenue.

Denominations

Membership in churches and synagogues of the U.S. totalled 128,469,636—up slightly in the downward trend from peak church attendance in 1958.

This was the year in which churches geared to social action lost ground while soaring enrollments were recorded by conservative denominations who saw their job as "preaching the gospel." Seventh-day Adventists led in per capita giving (\$351 each), with the Evangelical Free Church of America second with an

average of \$307. First Baptist Church in Hammond, Ind., claimed its 11,348 Sunday school enrollment was the world's largest.

Blame for the decline among churches seeking to be "relevant" was laid to many reasons. Officials of the Lutheran Church in America said a "materialistic ethos" is the greatest cultural factor causing a decline in its membership growth.

The United Church of Canada reported losses in membership, total number of persons under pastoral care and income. The denominational paper, *United Church Observer*, reported that the church's Sunday schools were "dying" and that, at the present rate of decline, few would be able to stay open more than five years. Attendance, the *Observer* said, has plummeted to its lowest point in the history of the church.

The United Presbyterian Church opened its 182nd General Assembly with reports of declines in total membership and in number of churches. And for the first time in a century, a drop in the ranks of Roman Catholics, amid a general rise in population figures, was discovered.

Merger talk remained strong in 1970. Committees were formed by members of The Wesleyan Church and the Free Methodist Church to discuss a merger. "Presbyterian Church (U.S.A.)" is the tentative name for a proposed merger of the nation's two largest Presbyterian denominations—the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern).

Education

The two dominant issues on the educational scene, from a religious viewpoint, were prayers in public schools and federal aid to parochial education.

While a former president of the Baptist World Alliance called the seven-year debate in Congress over legislation to permit prayer in public schools a "waste of time," a Massachusetts woman was sentenced to jail for 60 days for crusading to put prayer back into Brockton schools. The American Civil Liberties Union stood ready in every state to take court action against

The writer is the Director of Evangelical Press News Service and prepares this annual feature as one of the services for members of the Evangelical Press Association.

prayers in schools. In Netcong, N.J., voluntary pre-session prayers were even outlawed despite the approval of the local school board.

Despite the Administration's lean toward widening of federal aid to parochial schools, the "parochiaid" drive lost its steam in 1970.

Other highlights in education during 1970: All-white congregations in Mississippi opened their own schools rather than integrate. Billy Graham contended that the great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people. Christian higher education was involved generally in a fight for survival. Six Episcopal theological seminaries were closed. What was formerly the Conwell Theological Seminary in Philadelphia became the first black religious school founded by and predominantly for black students.

straight year. However, most member periodicals in EPA were not complaining of such worrisome drops in circulation. Of the 122 periodicals reporting circulations, 77 showed an increase since 1967, 13 remained the same, and 32 had recorded a small drop.

Ceasing publication during 1970 were, *This Day*, slick journal of Missouri-Synod Lutherans; *The Canadian Mennonite*; *The Watchman-Examiner*, 151-year-old Baptist publication, and the *Sunday School World* (both purchased by *Eternity*); and the *Reformed and Presbyterian World*. Changing times, high costs, and different reading habits were blamed.

This year saw the completion of *The New English Bible*, issued after 25 years of study by Oxford and Cambridge University Presses. Introduced too in 1970 was *The New Christian Digest*, a publication to serve black churches. *Decision*, publication of the Billy

33,289 Protestant missionaries from North America serving abroad.

Though workers were fewer, giving increased—up 81 per cent from 1959 and up nine per cent from 1967 to an estimated \$345 million. The trend toward indigenous ministry may suggest the beginning of a radical change in how North American Protestants overseas carry out their work, according to MARC.

Many nations initiated squeeze plays against missionaries in 1970. Nigeria chided Western Christians for taking sides with the rebel Biafrans. The Japanese could not guarantee to permit the Far East Broadcasting Company to broadcast from Okinawa when the island is returned in 1972 (forcing FEBC to arrange transfer to Korea). During the year some 20 missionaries were ejected from Algeria. Militant extremists in the North India state of Orissa succeeded in marshalling sentiment against Christianity and in passing anti-conversion laws. Greece prosecuted evangelicals and Czechoslovakia cracked down hard on the church.

1970 recorded Asia's biggest "Bible boom." Bible sales worldwide were up. Correspondence courses and radio broadcasts flourished in countries otherwise inaccessible. Key evangelical literature leaders worked out methods of cooperation during the All-Asia Literature Strategy Conference in Singapore. Expo '70 opened the door of witness to some seven million Japanese and world's fair visitors.

Typical of many nations, the Congo announced that more white technical assistants would be welcomed but that white missionaries could no longer dominate the scene. Christian business men quietly went about initiating business enterprise in underdeveloped areas as an aid to missions. In country after country, missionary personnel turned over complete administrative responsibility to national staff members.

Race

Although progress was made in race relations during 1970, the weapons and voices of black militants were by no means silent. Herman Holmes, acting national chairman of the National Black Development Conference, demanded of United Presbyterians in Chicago \$25 million in reparations to the black community to atone for "exploitation." Black Evangelist William E. Pannell told a gathering of evangelical historians in Washington, "We have got to dehonkify history." Mormons admitted that church doctrine did not teach Negroes were under a curse, that the ban against Negroes in the priesthood was mere tradition.

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Press

The religious press in 1970 was in trouble. A survey of 10 major denominational periodicals indicated that all but one of the magazines suffered circulation losses. Church memberships were down, circulation had dropped, advertising was scarce, printing costs were skyrocketing and postal rates increasing.

The Associated Church Press reported that its membership suffered circulation declines for the second

Graham Evangelistic Association, stood at the top of the pile with 4,000,000 circulation. Ken Taylor finished his final volume in the *Living Bible* paraphrases—the *Living History of Israel*.

Missions

For the first time since the depression years of the 1930s, the number of Protestant missionaries from North America declined. The year began with

IMPRESSIONS in **Black** & **White**

Eber B. Dourte

As a Christian minister and a member of an evangelical church, I have, during recent years, when racism has been a live issue, been confident that there is no racism in me. On the question of slavery, there is a beautiful bit of fruit on the family tree. I am told that my great-great-grandfather, Solomon Sharpe, in pre-Civil War days, bought a slave for the impressive sum of \$300. After he had him home, he gave him his papers and told him that he was free. The black man left, but soon returned telling Mr. Sharpe he wanted to stay with him.

My own self righteous balloons have been deflated considerably in the past year. First when I realized that in our brotherhood there were certain discriminatory legal documents in some congregations. These were taken care of (legally) at Conference this year. I trust there has been appropriate implementation where moral infractions existed.

My second experience was attending the Urban Seminar of Race at the Messiah-Temple Campus in Philadelphia. This was a sobering and searching experience. I shall not attempt a report of all that happened—but will share some of my impressions.

In the initial lecture on "Racism and Its Effects," by Rev. Paul Washington, several basic ideas came through. One of the foundation problems is that in the American system, whites have been first, whites have benefited most and minority groups have had less advantages. The Christian who has benefited in such a system must have courage to speak against injustices.

In our discussion we concluded that justice, fairness and generous acceptance are more necessary than integration. When these don't exist, violence erupts. The violent are saying "I'm in a losing cause, but I'll take people down with me."

What are some problems which concerned evangelicals should share?

1. Most of us have been aware of poor urban housing, but unless one sees it,

he is not aware of the injustice of charging rent for miserable hovels.

2. In employment, according to U.S. Bureau of Census Statistical Abstracts, non-whites earn less than their white counterpart with similar education. In 1967, non-whites with 8 years education earned \$4897 a year while the white median was \$6608. In the same year, non-white high school graduates median was \$6665 and whites was \$8962. Non-white college graduates median was \$10,485 and whites was \$12,770. This is nearly a \$2000 differential right across the education levels.
3. My Pennsylvania Dutch background taught me thrift and the virtue of living within my means. But as a concerned Christian, dare I share the rationalizing concept that says the poor are lazy, and that people on welfare just don't know how to make it? One of the first things I must decide is what is welfare, and who is getting it? In Pennsylvania 50% goes to dependent children, 20% to mothers of dependent children, 29% to the blind and disabled, and 1% to unemployed males.

A discomforting thought on definition and recipients of welfare is this. What about welfare for the comfortable and the rich?

Should legislators continue to vote themselves more fringe benefits in addition to increased salaries?

Should wealthy farmers increase their nest egg with more farm subsidies?

Should corporations continue to profit from tax breaks?

Should investors be given tax breaks (exemption on municipal bonds etc.)?

I must confess, these are matters I have thought little about in the past. As a concerned evangelical, I must think about them and say something too!

The final lecture was given by a black evangelical pastor. He believes that every subtle racist idea was carried into the church. Christianity was used to keep the black man down. Black militants capitalize on this idea. They quote from American Church History. But unfortunately, they also quote from contemporary sources. Outstanding among them is a southern Christian university, and a New Jersey radio voice.

These discrepancies are a great source of hurt and embarrassment to the black evangelicals, because they represent conservative Christianity. I know they distress many of us too.

Most black evangelical churches in the Philadelphia area are less than ten years old. They have a great struggle to obtain adequately trained pastors—pastors who can give full time (most are self employed), adequate funds to operate, and the means and personnel to provide Christian education facilities and program. The black evangelical church needs help to become strong in a clear positive witness.

Four Urban Seminars on Racism Planned

The Messiah College Temple Campus and the Commission on Peace and Social Concerns are cooperating to offer four weekend seminars on racism to interested persons. The purpose of the Seminars is to give white Christians an opportunity to hear black speakers present their view of the race problem, and to dialogue with them concerning ways to take action to correct prejudices and inequalities.

Three such seminars have already been held, attended by some 40 persons in total. The response of those who have attended has been, almost without exception: "More people should have this opportunity!" The opportunity is now open! Additional seminars will be held on the following dates:

February 27, 28—Saturday and Sunday (for High School Juniors and Seniors)

March 20, 21—Saturday and Sunday

May 7, 8—Friday and Saturday

The location of the Seminars is the Messiah College Philadelphia Campus, at 2026 North Broad St. Car pools are formed in the central and eastern Pennsylvania area for transportation. Persons interested in attending should contact Rev. John K. Stoner, 1803 Mulberry St., Harrisburg, Pa. 17104. Phone 717-232-1515.

The writer is pastor of the Lancaster congregation and a member of the Commission on Peace and Social Concerns.

Religious News

Graham Urges Women, "Stick to God-Given Roles"

Militant feminists of the day were told by Evangelist Billy Graham that they should stick to their God-given roles as wives, mothers and homemakers.

Dr. Graham made the remarks in an article for *The Ladies' Home Journal*. He said the women's movement for liberation was "an echo of our overall philosophy of permissiveness."

"The Bible teaches that women have a role, that it is a noble role, a God-given role, and they will be happiest, most creative, when they assume and accept that role," Author Graham said in the copyrighted article.

He added: "Eve's biological role was to bear children, her romantic role was to love her husband, her vocational role was to be second in command."

Heart Disease Far More Infrequent Among Churchgoers, Study Reveals

A study by Johns Hopkins University medical researcher, Dr. George W. Comstock, has revealed that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more.

Dr. Comstock noted that piety also appears to be statistically related to a dozen other important diseases—including cancer, cirrhosis, tuberculosis and respiratory maladies—"and may be as significant as cigarette smoking."

Any number of explanations, including style of life, may be given for the piety-disease relationship, the researcher observed. He added that whatever the explanation, "going to church is a very favorable input."

Methodist Missionaries Oppose Meetings at 'Plush' Hotels

Forty-six United Methodist missionaries have asked their sponsoring board to stop holding meetings in expensive commercial hotels.

In a petition to Bishop Lloyd C. Wicke of New York, board president, the 46 missionaries said the board should convene on an Indian reservation or at a church-related institution.

"We question strongly the Christian stewardship and image projected by holding the annual meeting in a place as pretentious as the Los Angeles Hilton Hotel," they said. The board met there in October.

13,875,000 Jews in the World

There are an estimated 13,875,000 Jews in the world, 5,870,000 of them in the United States, according to the 1970 American Jewish Year Book released November 10.

After the U.S. countries with the largest Jewish population are the Soviet Union—2,620,000, Israel—2,497,000, France—535,000, Argentina—500,000, Great Britain—410,000, Canada—280,000. The United States, Soviet Union, and Israel together have 79 percent of the world's Jewish population, according to the collator of the statistics, Leon Shapiro.

Denominational Giving Is Cited in Canada

Seven Protestant denominations in Canada received a total of \$139,113,000 in member contributions in 1969, according to National Council of Churches data released in New York.

The figure was \$2,350 above 1968. The breakdown showed that about 22 percent went to benevolent causes and the rest to local congregational expenses.

Supreme Court Won't Rule In Work-Refusal Case

On an 8-1 vote, the U.S. Supreme Court declined a hearing for Thomas Stimpel of Camino, California. This meant the State of California could fire the construction inspector who refused to work on Saturdays for religious reasons.

Stimpel, who lost his job in the state Water Resources Department in 1968, had contended his religious freedom had been violated. He is a Seventh-day Adventist.

White Mennonite Congregation Name Black Baptist as Pastor

A black Baptist will become pastor of a predominately white Mennonite church in Philadelphia this month.

The Rev. Carlton Minnis will be the only black minister in the 30-church Mennonite conference. He is currently assistant pastor of Mt. Moriah Temple Baptist church.

The Mennonite church is in the midst of a racially-mixed neighborhood and is still 95 percent white.

Graham Says Freedom Cannot Survive Without Religious Faith

Evangelist Billy Graham told the international Students Association at Montreat-Anderson College that "it is an illusion that freedom can survive without religious faith."

Holding that the U.S., if it does not change its course, is heading for a dictatorship, he said, "I don't know if it's to the right or left... but in our search for new freedom, we are in danger of losing what little freedom we have."

Seventh-Day Adventists Lead in Giving

America's most generous donors to church activities are the Seventh-day Adventists, according to a survey by the National Council of Churches.

The nation's 400,000 Adventists contributed an average of \$351 each to their churches during 1969.

The Evangelical Free Church of America, its 64,000 members giving an average of \$307 each, was the only denomination that came close to the record of the Adventists.

Psychiatrist Hits Findings Of Pornography Commission

A bristling attack against the proposed legalization of pornography was made here by a psychiatrist who opposes the findings of the Presidential Commission on Obscenity and Pornography.

Dr. Natalie Shainess of New York was one of the first witnesses called before the House of Representatives Subcommittee on Postal Operations. The subcommittee was gathering material to use in a brief to the Supreme Court asking that pornography be suppressed.

Dr. Shainess argued that the commission is wrong in saying "a little pornography may be a good thing."

"Is a little rape a good thing..." the psychiatrist asked.

Wycliffe Enters 500th Tribe, Nixon Congratulates Founder

Wycliffe Bible Translators has entered its 500th tribe, and in recognition of its linguistic success President Richard M. Nixon received its founder at the White House.

W. Cameron Townsend, who founded the 2,500-member linguistic organization in 1934, told President Nixon that Wycliffe, through its scientific arm, the Summer Institute of Linguistics, is now working under contract with governments and universities in 23 countries from Nepal to West Africa.

Kenya Bible Society Tops Million Portions in 1970

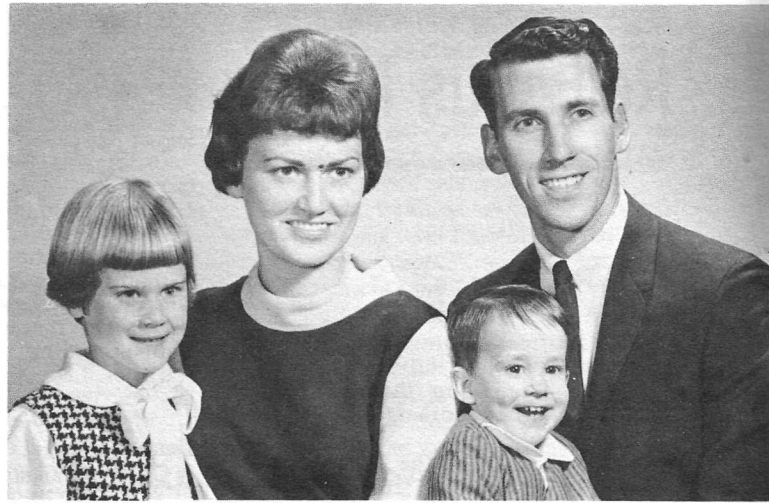
A major thrust in Bible distribution by the Bible Society of East Africa has seen the opening of three offices in three countries and the distribution of a million copies of the Bible and Bible portions in Kenya—an increase of some 200,000 over the 1969 record.

The Bible Society of East Africa now has offices in Uganda, Tanzania and Kenya. Each office has its own autonomy and serves the country in which it operates. The task of translating, publishing and distributing the Scriptures has grown to such proportions that each nation requires its own operation.

On a recent trip to Zambia, Norman Wingert asked some of the missionaries if they were sorry that they ever came to Africa. Here is one answer transcribed from a tape recorder.

SINCE YOU ASKED

Curtis Nissly



Curtis and Violet Nissly. They are the parents of three children — Cheryl, Curtis Eugene, and Wayne.

Thank you, Brother Wingert. You asked us if we were sorry we came to Africa. I can answer that with a big NO. I would like to share with you some of the reasons why we are glad that we came.

First of all, it is a great privilege to learn a new culture. It's been a real joy, a real learning experience, to get to know the people and to appreciate them for what they are. I think the African people have a lot to teach us: how to live, how to share with each other, how to help each other, and how to have compassion with each other. They treat each other as people, while we in the more "civilized" countries sometimes forget about people and are too busy doing the extra things.

There has been the chance to travel to the other side of the world. This is a

part of it and we have appreciated this. We have learned a lot in this way.

More specifically, we feel we are doing a good work in helping the young people here at the Choma Secondary School. Yes, we are concerned indeed for the academic side—to prepare them for their examinations, so that they pass and may gain a good place in their society. More than that, we are able to help them in other ways: teach them how to learn, to have Christian ideals, to seek the more worthwhile things in life. Many of our young people are in trouble. They don't know where they are and they don't know themselves. They are caught between two worlds: the old traditional village life and the new Western civilization as they have seen it. An example of this is the way the young people are forever changing their names,

thinking that another name is better than the one given them. Some change their names year after year. I think that this is a sign that they don't know themselves. They are seeking, they are searching; and we are trying to help them find their way.

The most important thing, of course, is to help them to find Jesus; and we are privileged to lead some of them to a saving knowledge of Jesus Christ. We are very happy for this. This is the *real* reason why we are here, and we thank the Lord we have the opportunity.

Another compensation is the peace of mind and the blessing of God that we receive because we are in God's will. I think it is very important for a Christian to know that what he is doing is pleasing to the Lord and that the place where he is serving is where God wants him.

Conscience in Conflict with the Gospel

Thelma Book

Mrs. Nakano wants to learn to know the Lord. She wants to come to the Sunday meetings, but she feels guilty if she goes away when her husband is at home.

Girls in this country are trained from childhood to think that when they marry, their home responsibilities to husband and children and to the husband's family (if they are living together) are first and foremost. This, in most cases, is a good thing. However, certain ways of expressing responsibility have become almost like rules. And if one breaks these rules, one is "sinning."

The prevailing thinking, for example, is that if a wife wants interests outside the home, these should be limited to times when her husband is not home. This leaves out Sunday activities, usually. In spite of the fact that she might

not actually speak to her husband all morning, even if he is at home, since she would probably be busy washing, cooking, etc., and in fact could be away to church for 1½ hours without being missed, she condemns herself because of the training her conscience has undergone all these years.

It isn't so much that her husband thinks she ought to be at home; but that *she* thinks she ought to be there.

In counselling people with problems like this, I've been thankful many times for that wonderful verse in I John 3:20: "If our heart condemn us, God is greater than our heart, and knoweth all things . . ."

[The aspect of encouragement from I John 3:19-21 for people in bondage to an over-wrought or warped conscience is clearer in Phillips' translation

than in the King James: "If we live like this, we shall know that we are children of the truth and can reassure ourselves in the sight of God, even if our own hearts make us feel guilty. For God is infinitely greater than our hearts, and He knows everything. And if, dear friends of mine, when we realize this our hearts no longer accuse us, we may have the utmost confidence in God's presence."]

The advantage of a Christian upbringing in the formation of a conscience rooted in God's Word is inestimable. These dear people who have not had that advantage must allow their conscience to be remolded by God's Word. The process takes a lifetime. I share this that you might pray with insight for Japan.

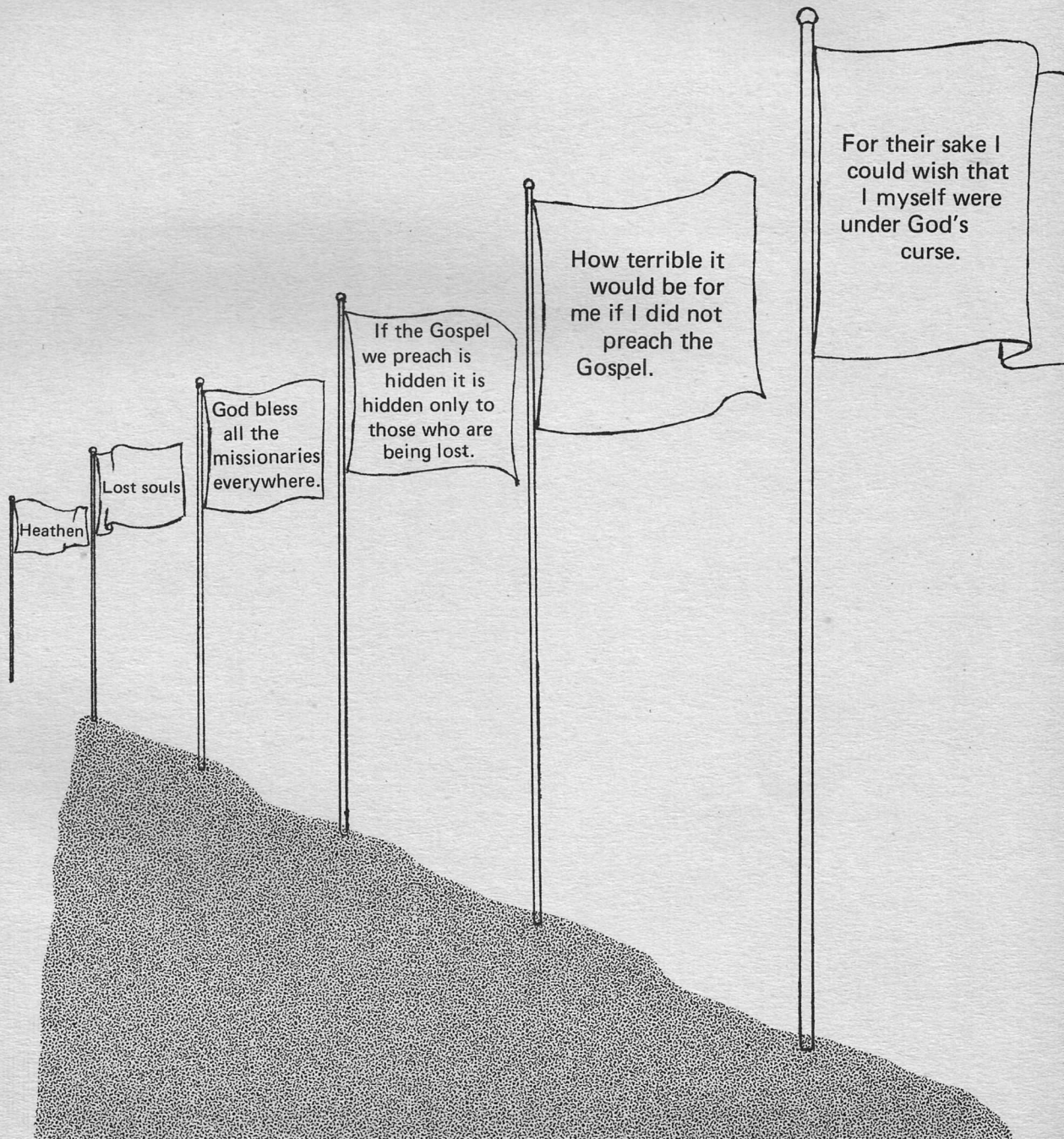


Brethren in Christ

M I S S I O N S

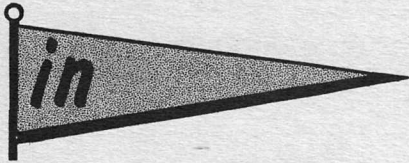
First Quarter,
1971

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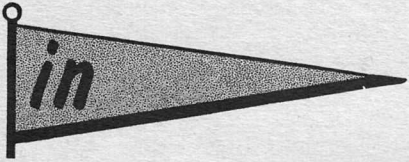


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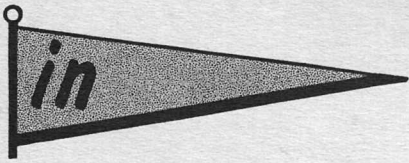
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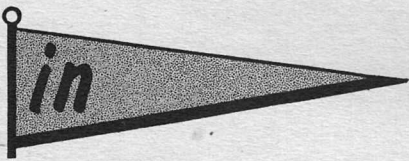
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Brethren in Christ Missions Directory

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Smithville, Tenn. 37166
David P. Buckwalter

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Mr. and Mrs. Lewis P. Miller
Noriko Matsuura
David E. Frey
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Kalina, Democratic Republic of Congo
Paul W. Heisey, Kuru Secondary School, P.O.
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Nigeria
Douglas Martin, Cite Dued Kouba, Bloc F 3,
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An Outline of a Quest

As a Hindu

From my childhood—in a Hindu Brahman family in North India—I was anxious to know how this wonderful world came into being and who made trees, sky, fields, and men. But I did not find any satisfactory answer.

Many times I wondered why people die. If God made man, then why did He make death? All these real matters of life and death used to bother me, but my studies and other things made me forget these things for some time. By His grace I was very good in school. Always I passed in first division, so everyone at home and outside liked me. My village people used to admire my successful effort, but even then I often used to think about Hinduism.

My grandfather was a famous Hindu priest in my area and a Sanskrit teacher. I, too, worshiped idols and believed in Hindu gods. But I was not satisfied and convinced by the works of these Hindu gods. Yet because I was a Hindu I believed. When I was about 17 years old I started enjoying worldliness.

And when I did not see any truth in Hindu gods, then I lived like an atheist.

As an atheist

I have found that many Hindu young people in India do not really believe their gods. They live in fact like atheists, yet they are ready to fight for their religion because it is their culture. They are proud of this culture and do not

mind about truth and a living God. That is why they can be easily converted to atheism and communism.

At last in 1967 in my college I thought that true enjoyment can be found only if you have money. But even that did not prove to be sufficient. [He told us he was involved in smuggling in his efforts to get money.] I found that

by Jai Prakash Pandey, leader of a guest witness group to our missions in North Bihar, India—as told to visiting former missionaries Clarence and Elizabeth (Engle) Heise.

no one matters—big or small, rich or poor. All have to leave all these beautiful things, riches and honour, and die. And what about this afterwards? So all these means of happiness are not really lasting.

In the BOOK

Then one day I went to a Christian place and met one Christian. Before that I had never heard about Christ and His works. This was in 1967 when I was about 18 years old. At that place I got the chance to read a New Testament. . . .

I was surprised: *I felt that this book had been written for me!* Especially the Gospel of John was so wonderful. I was convinced that this book was from God; and the Author of this book, the Author of my life. All the questions of life and death which used to bother me

were cleared. Words of Christ were a very great comfort to me.

After much struggle I accepted Christ. My burden was rolled off. I had true peace and some reality to live for. I found that which I had been looking for in money, etc. New Testament verses such as "He who loses his life for me shall gain it" were so truthful and challenging.

Some say it is the failure of my life that has led me to this experience, but I know truly that it is the true success of

life. Because I found my Life which is Christ I praise Him. If you come and taste Christ, you will also find Him real.

[In answer to a question about how he was received by his people, he said they refused to receive him at first. After some time he went home again and they did receive him and give him food. A cousin of his has also become a Christian through his testimony.—E. H.]

Prayer Was Answered

Jonah R. Moyo

I am sure that God hears and answers the prayers of His people.

One Monday several months ago, I was very much frightened to find that my office had been broken into. The box which had school money in it amounting to K469.29 (over \$650) had taken legs.

When I saw this, the thought came to me to pray. I prayed before I told a single other person about it. I felt as if there was someone saying to me, "Don't be troubled. The money is seen." From then on my heart was at rest. Then I told my friends.

On the following Monday I called my teachers and our children into the office where the window had been broken, so that we could pray. We prayed fervently and read Luke 12:2. After this prayer, only a short time had passed when two men came to see me. They had good news. "Let us go and catch the man who stole your money."

Sure enough we went to Batoka to catch the man who had stolen the money from my office. He gave us on that very day money which amounted to K240.11, which he had buried under the floor of his house in one corner. He agreed that the rest which he had taken would return later.

Our prayer was truly answered.

—From GOOD WORDS

ANNUAL DAY OF PRAYER FOR AFRICA

The last General Assembly of the Association of Evangelicals of Africa and Madagascar passed a resolution calling for a Day of Prayer to be set aside each year—

- For personal heart searching and preparation
- For personal submission to and filling by the Holy Spirit
- For personal and total commitment to evangelism

In recognition of the birth of the AEAM on the 5th February, 1966, the Executive Committee decided to set apart the Sunday nearest to the 5th February every year for this purpose.

Therefore, the *first* AEAM Annual Day of Prayer will be observed SUNDAY, 7th FEBRUARY, 1971

Let the meditation be on these scriptures:

- Search me, O God, and know my heart: . . . Psalm 139:23, 24
- Submit yourselves to God. . . . Humble yourselves . . . James 4:7, 10
- Be filled with the Spirit.
- He that believeth on Me, . . . John 7:38, 39
- Present your bodies a living sacrifice . . . Romans 12:1
- Go ye . . . and preach the Gospel. . . . Mark 16:15

AEAM Bulletin

Does not your heart respond with longing for an outpouring of the Holy Spirit, here and there?

Missions Memos

Class of '70—Eleven members of Messiah College's class of 1970 have taken service in the far-ranging programs of the Brethren in Christ Church: Dwight and Carol (Martin) Thomas, **Japan**; Ben and Eunice (Longenecker) Stoner, **Navajo Mission**; Eldon Sheffer, **Brooklyn**; Mrs. Glenn (Eileen) Musser, **Zambia**; Chuck Musser, **Nicaragua**; Samuel King, **Rhodesia**; John Imboden, **Navajo Mission**; Paul Heisey, **Nigeria**—TAP—MCC; David Frey, **Brooklyn**.

Report on Home Church—Since General Conference former Rhodesian Bishop Alvin J. Book has made extensive contacts with Brethren in Christ congregations from coast to coast. His assignment was to both listen and speak. On Tuesday evening, December 15, Brother Book made a comprehensive report to the Promotion Committee of the Board for Missions, in session at Messiah College.

Draft Case—A member of the Mountain View Brethren in Christ Church in Colorado Springs, Colo., **James Dean Ernst**, was refused a I-O classification by the Colorado State Appeal Board. Mr. Ernst, a 1970 graduate of Colorado State College, presently working at a hospital in California, is being assisted in seeking redress by the Christian Service Ministries office and the MCC Peace Section.

Church Growth Seminar—Alvin Book, Chuck Musser and Don Potteiger attended a workshop, December 8-11, at the Overseas Ministries Study Center,

Ventnor, New Jersey. The workshop was conducted by Dr. Donald R. McGavran, church growth specialist.

Urbana—At the 9th Inter-Varsity Missionary Convention at Urbana, Illinois, the Brethren in Christ booth was manned by Director of Missions, Earl Musser; Board member John Hawbaker; and two missionary couples: Rev. and Mrs. David Brubaker and Rev. and Mrs. J. Harold Stern. More on Brethren in Christ presence at Urbana at a later date.

Comings and Goings from Africa—Erma Jean Gish (Fairland); Barbara Stansfield and JoAnne Brubaker (Chestnut Grove); the Jacob Shenk family (Mount Pleasant).

To Nicaragua—Charles and Cara Musser (Bellevue Park) sailed Dec. 26. **To Rhodesia**—Mildred Myers, third term (Montgomery); Anna Graybill, fourth term (Balsbaugh United Christian); Donald and Dorothy Potteiger (Mechanicsburg); Lois Book (Uniontown). **To Zambia**—Eber and Alice Lehman, VS (Carlisle).

India Supt. on 3 mo. Furlough—Rev. Harvey Sider arrived home with his family in late November (Ontario, Canada), for a brief, concentrated contact with the home church and the Mission Board. Before returning to India in late February, he will have ministered to churches in Ontario, Ohio, California, Colorado and Pennsylvania.

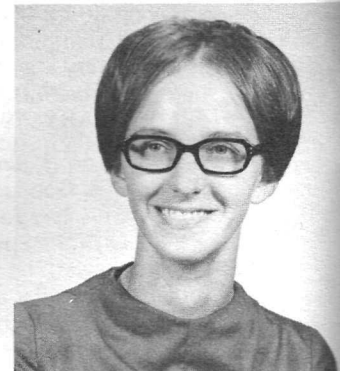
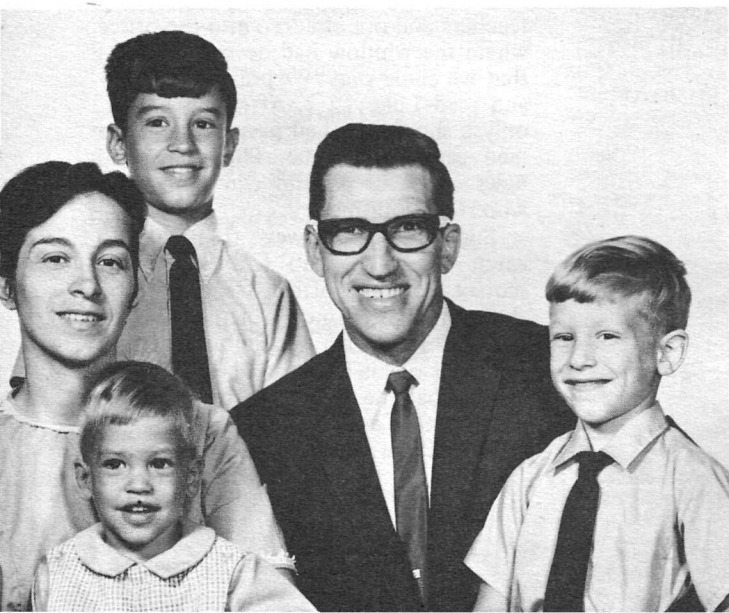
Africa General Conference—The Missions Office awaits detailed reports on the annual General Conference, December 12-18, held at the Choma Secondary School in Zambia. The program shows a theme for each day: **Stating the Objectives and Goals of the Church**; **Evaluating Methods in Light of Objectives**; **Putting Vitality into Our Methods**; **Personal Spiritual Renewal and Commitment**.

Orientation—Charles and Cara Musser have completed a concentrated 12-week course at the Christian Service Corps in Washington, D.C. in preparation for their assignment to the mission field in Nicaragua. On December 3 and 4, the Mussers were at the Missions Office for further orientation and direct interchange with the Missions Office staff. Just before Christmas, they left for further language study at the Instituto de Lengua Espanola, San Jose, Costa Rica, before joining the Walter Kellys in Nicaragua.

Successful Transplant—When Norika Matsuura came to the United States under MCC's Trainee Program, it was decided that she would spend her first six months in service with Brethren in Christ Voluntary Service Unit in Brooklyn, New York. Nori has made such a good adjustment that plans are for her to continue for the entire year at Brooklyn rather than transfer after six months to another location as is provided for under the Trainee Program.

Reflections—Tim Botts, after one year in Japan says, "I have appreciated most what God has done for me through this year in Japan. I have learned to speak more simply and clearly, to listen to my students, and to slow down. I have been able to use my designing ability every day."

LEFT: The Potteigers—Donald and Dorothy with Dwayne, Dean, and Darrel. Leaving in January for Rhodesia. **CENTER:** Charles and Cara Musser. **RIGHT:** Lois Book. To Rhodesia in January.



Liberal Arts!

What's That?

An interesting paradox of our age is that in a period that has witnessed a phenomenal growth in the number of people who attend liberal arts colleges, there seems to have been a decrease in the number of people who understand what is meant by "liberal arts." So much emphasis has been placed on attending college "to get a better job" that many have been gulled into sweating through four years of frustration at a liberal arts college—constantly wondering "What has this got to do with my getting a better job?" Their frustrations stem mainly from their pursuing courses at a liberal arts college when they neither understand nor appreciate the educational goals of such an institution.

It seems to me that any liberal arts student who thinks of his college mainly as a vocational school is going to experience frustration—many times traumatic frustration. Certainly, professional and preprofessional training is one of the stated educational goals of most modern liberal arts institutions. However, a careful reading of the catalogues of these colleges—including Messiah's catalogue—would reveal that these institutions put a greater emphasis on "the liberal arts tradition." What is that tradition? At this point it may be profitable to consider the following quotation: "In all ages the pursuit of the liberal arts has meant the attempt of men to discover, by the free use of their faculties, something of the nature and meaning of the universe, man's place in it, and the highest values to which human life can attain" (*The Liberal Arts College* by George P. Schmidt).

Described in this way, the liberal arts tradition goes back to Aristotle (who first defined the arts) and the other great Greek philosophers who sought after truth—all truth, including the aesthetic as well as the pragmatic, the ultimate as well as the temporary. It includes the tradition of the Renaissance humanists, those dedicated scholars who sought to understand man and his environment, with the conviction that man would profit from that self-understanding. From a Christian perspective, it includes the conviction, first

Clyde A. Ross

expressed by the author of Genesis, that God created man in his own image. Therefore, the essence of man is not found in his physical, animal-like body but in his spiritual nature, including his rational, aesthetic, and ethical qualities.

Consequently, the liberal arts tradition neither begins nor ends with man's vocational needs. As important as those needs are, they are secondary to man's greater need to develop his rational, aesthetic, and ethical qualities. It is the conviction of those dedicated to the liberal arts (especially from a Christian perspective) that there is wisdom in knowledge, beauty in art, and fulfillment in moral integrity. Thus, the liberal arts college exists, first and foremost, to introduce men to the satisfaction found in pursuing knowledge, art, and moral perfection.

Of course, this introduces a separate, and very difficult question: What is the best curriculum for fulfilling that goal? Should the prescribed course of study include contemporary ("mod," if you wish) art along with the more traditional? (Should studies in Rod McKuen's poetry replace studies in Wordsworth's poetry?) Should history courses be replaced with studies in contemporary society? Such questions, extremely controversial and complex, are beyond the scope of such a short article. However, one thing can be said with some degree of certainty: history has demonstrated that the liberal arts tradition does allow room for change. For example, the heavy emphasis on Latin and Greek which characterized the curricula of early American colleges has been replaced with a broader modern emphasis, including (for example) an accent on science. The curriculum has changed, but the goal of the true liberal arts institution remains, in principle, the same: to prepare men for life.

Consequently, the tragedy of our age isn't that many college graduates seem ill-prepared for the professions that they wish to pursue. As tragic and as real as that problem is for many, it seems infinitely more tragic that so many liberal arts graduates have "learned" only as a means to an end: course credits that would lead to a degree,

which in turn would lead to a "good job." Being exposed to great thoughts, great art, and the great problems of the age has been for them a burden to endure, rather than an opportunity—an opportunity to wrestle with life in the abstract in preparation for living it to the fullest in the concrete.

Reprinted from *Ivy Rustles*

Many Voices

from page five

On the positive side: Bi-racial greeting cards were selling big as blacks relaxed and began laughing at themselves. Church members in Houston and Birmingham forced showdowns on integration. Black evangelists convened a congress in Kansas City sponsored by the National Negro Evangelical Association. Urban Ministries, Inc., the first predominantly black-owned publishing company, was organized in Chicago primarily to produce interdenominational Sunday school literature.

The events of 1970 will be interpreted according to the prejudices of all who read them. But it will surely be the year remembered by all as the year of the worst disaster in living memory when tidal waves in East Pakistan took the lives of perhaps 150,000 people and when earthquakes killed some 30,000 people in Peru.

1970—the year a scientist created a living and reproducing cell . . . the first man-made gene . . . and found the "center of creation" among the Milky Way.

This was the year of Women's Lib, the formal search for Noah's Ark, the public's determined outcry against pollution of natural resources, the "Jesus Freaks," the historic "Frankfurt Declaration" refuting the identification of messianic salvation with progress, development, and social change, the campus revivals originating at Asbury Theological Seminary.

Deaths

Notables who passed from the scene this year were Frank Laubach, famed "apostle to the illiterates" . . . the Rev. Dr. Ralph W. Sockman, pastor emeritus of Christ Church, Methodist in New York City . . . British Evangelist Tom Rees . . . Gladys Aylward—"The Small Woman" of the Inn of the Sixth Happiness . . . Pioneer Educator Mark Fakkema . . . and Evangelist A. A. Allen.

1970—a year that could happen only once. If there are any tears in heaven it will be for lost opportunities, for the time spent in neglect of God.

But the measured cadence of the calendar moves on to a new year with its promise of hope.

The writer is Assistant Professor in English, Messiah College. He is a graduate of Gordon College; Central Baptist Theological Seminary, and Worcester State College.

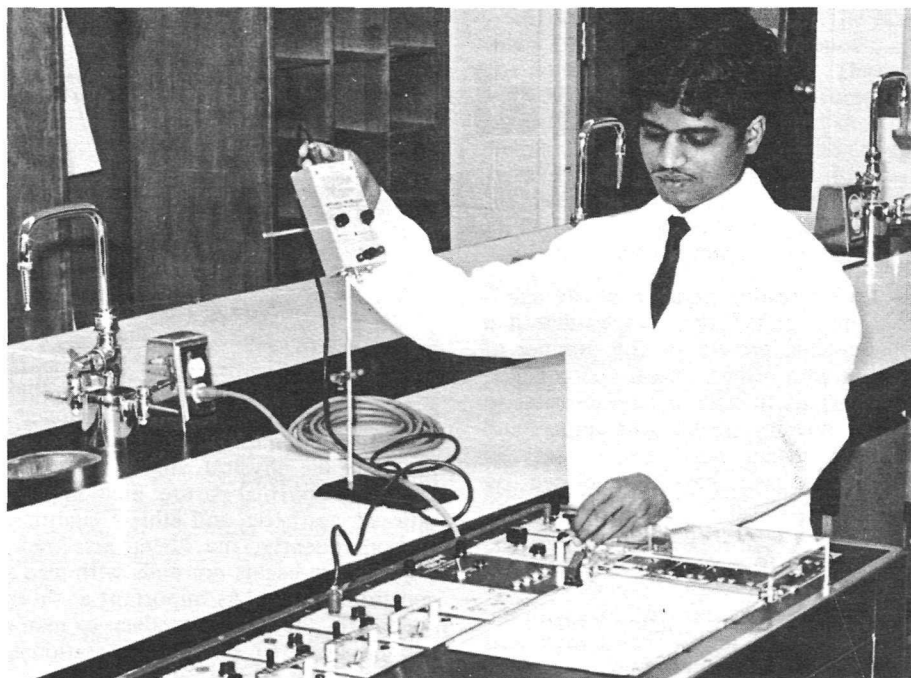
Home

Our

International

Family

Mrs. Robert Eby



Wickson J. Victor, MCC Trainee from India, is working as a lab assistant in the biology department of Messiah College. He is sponsored by Dr. and Mrs. K. B. Hoover.

Since 1967 when we invited our first international visitor to spend six months in our home, we have learned to know five young people from three countries as members of our family. Having an international house through the Mennonite Central Committee trainee program is an interesting, rewarding, frustrating, fulfilling, enlightening, and maturing experience.

The trainee program is planned to build bridges and create better understanding among people from many countries, between races and creeds. It does just that. We have discovered that trainees are interesting people, with problems in their lives just like we have.

It is an education to share with them but more so to have them share with us the customs of their country. We find that it is good to learn to know and love others outside of our own family. It is especially good for our children to learn to accept them as another one of us.

Communication and just plain conversation is sometimes very hard but also very challenging. When the trainee arrives without much knowledge of English into our very foreign type of life, where do we begin? Once I began with two hours a day and a first grade reader. The story was "A Big Fat Cat." After we were finished our trainee went to his room and found the family cat on his

bed. His very first English sentence was, "What's this? A big fat cat on my bed!"

There was one trainee who intrigued our boys with his knowledge of electricity. He spent hours working on the train table. There was one who taught me how to make a delicious dish of rice. He knew how much I like it and often, even late at night, he would say, "Come on Mom, let's have rice," and he and I would have rice for a midnight snack. Then there were two who gave us music. They had beautiful voices and played instruments. We really appreciated this, especially since we too are musically inclined. One of these also did some beautifully detailed carving, and before he left he carved me a lovely figure of a little boy. There was one who had a good knowledge of English when he came and a deep interest in spiritual things. Both of us enjoyed reading. With this one I shared my books, mostly devotional in nature. Afterwards we had some very real and rewarding experiences in discussing them. Another had a wonderful personal relationship with the Lord. Most of them are still young and have not had an opportunity to establish a personal relationship with God and it's a joy to share with them and watch them grow.

Once I decided it might be best if we didn't take in a new trainee, but the

children all voted, "Let's take another!"

I have not said very much about the problems one has. By this I don't mean to say that there aren't any. There are many. I am just saying that wherever one contacts people, there will be friction at times. It's how one deals with the problem that makes the difference as to whether or not it is used to become a growing experience.

The very best part of learning to know trainees comes after they go home, or on to their next placement, and we get a letter starting, "Dear Mom, I miss all of you," and signed, "With love."

Each trainee is different. Each has good and bad points. Perhaps this is what makes this experience so interesting. The months fly by quickly, we learn to love them and by the time they are ready to go we wish they could stay longer. However we are always anxious to meet the new one. Though we have had difficulties and know we will have them again, we also know that there will be joys and surprises. There are problems and it does take working at it to make it work. It takes communication to avoid misunderstandings, but it is worth it.

Persons interested in knowing more about the trainee program should contact MCC, 21 South 12th Street, Akron, Pa. 17501.

"Good-night, Sweet Prince"*

Curtis O. Byer

This is the story of a young man who was a member of the high school department of the Upland congregation. This is the story of a young man who was uniquely curious about life—his aquarium, his telescope, his basketball, his posters of sports cars. It is also the story of a young man whose short span of years stands out more strikingly in death than it did in life. The young man was Steve Hutchinson. He died from cancer November 19, 1969, at sixteen years of age.

A few years ago Steve pledged his life to God after listening to Billy Graham on television. The next step was a simple affirmative response to the beginnings of a call to the ministry. Then in 1967 Steve discovered he had cancer.

After his first surgery, physicians gave him slim hope. Yet within two months the physicians were amazed to find his malignancy had unaccountably receded. Gradually the cancer was going to recur and demand his life.

Yet the epic lies not in the length of Steve's life, but in its quality. He possessed an absolute faith in God. He carried an utter confidence that God was with him and that all was going to end well. His relation to God was illustrated by an incident one night as Steve lay suffering in his bed. He felt someone was in the room with him, but knew no human was there. It could be none other than his friend, Jesus. This friend came over to his bedside, touched him right where the pain was located and the pain went away.

Steve also possessed unrelenting love for people—all people. He knew how to relate to them and they were in turn touched by his faith. Never known to complain—even in the final agony of his disease—his encouragement was felt by other patients, their parents, the nurses. Nowhere else was it shown more vividly than in his home where he spent his last

months. Brothers and sisters looked on him as the peacemaker—the one who knew how to take the hurt out of each of them and bring them together.

In reflection, friends and family continue to be touched by what was the ministry of this teenager.

(A teen-age friend, Joe Bert) "Steve believed very strongly in God. If he wasn't asking God to ease his pain he was thanking the Lord for the miracles that were performed, or for his parents. I was around Steve a lot, in fact I guess



maybe you could have called us best friends. To Steve God was just like a friend. Steve talked about him all the time and would thank him aloud for many things."

(A brother, Tim Hutchinson) "Steve has really shown his faith in God during his sickness, and at the same time has strengthened my faith."

(A high school friend, Lois Kern) "He showed me a little bit of what heaven might be like. I think God sent

Steve to the earth for a special reason, then He took him home when his work was finished."

(His physical education instructor, Doug Martin) "I knew Steve as a diligent student, trying his best in spite of physical difficulties."

(Another high school friend, Lucille Engle) "Steve always liked to have fun, but didn't do it at the expense of someone getting hurt. His smile made his personality really stand out."

(A personal friend and prayer partner, Mrs. Alvin Burkholder) "I'll never be the same for having known Steve. Each time I left his room I felt he had ministered to me and encouraged me more than I had ministered to him. Although Steve's life was short, it was a full life and I know that my life as well as others was touched by his sincerity and faith in God."

(His step-father, Dr. Richard Hutchinson) It just dawned on me and I must tell everyone I saw Jesus Christ through the life of my son. I have never known such deep love—it encompassed me, and he admired me—me! A man so full of sinful ways. He hated sin but never spoke against me. Yet gradually through the years his gentle love stopped so many of them. He loved what few things we were able to do, with a depth that was thrilling. In this short span here with us I don't remember much that he said, but I am so full of him.

A short span of human life, yet all thoughts were for others. He suffered physically and terribly and never complained. He loved his brothers and sisters and family deeply and never could really see wrong in them or anyone, except to understand it and forgive. Ever ready to help and comfort. He never said a word against anyone and loved everyone. This was my son. Did the Lord Jesus Christ live with us in him?

* "Good-night, sweet Prince
And flights of angels sing thee to thy rest!"
Horatio to Hamlet
"Hamlet": Act V, Scene 2

The writer is a member of the Upland congregation and is chairman of the denomination's Commission on Youth. Mr. Byer's writing experience includes several widely used text books.

Church News

MESSIAH COLLEGE

Oratorio Society to Present "Elijah"

The Grantham Oratorio Society has announced the 1971 season, which will feature Mendelssohn's "Elijah" at a performance to be given April 18 with orchestra at the Forum. Harold Davis, the president of the Oratorio Society, made the announcement after a recent meeting of the Oratorio Society board.

Guest soloists are yet to be announced.

This 150-member choir usually consists of equal numbers of students and non-students.

President Participates in Study

Dr. D. Ray Hostetter was one of twelve presidents of Christian colleges who, upon invitation, met in Tempe, Arizona, early in December to study the feasibility of inter-institutional cooperation among Christian colleges.

The meeting was a positive and imaginative approach to the problem of spiraling costs in maintaining private education

ALLEGHENY

Air Hill: Pastor Roger Witter conducted morning devotions over WCHA, Dec. 16. An "open house" was held by the parsonage family, the afternoon and evening of New Year's Day.

Antrim: Charles and Cara Musser (see page 14) under appointment to Nicaragua, were present in the morning service, Nov. 29. They are being supported by the Antrim congregation. The Thanksgiving offering was received for the Jemison Valley Church. \$735.55 was given.

Big Valley: A new Sunday school class, ages 35-50, was formed, Sunday December 6. A fall hymn sing featuring the Gloryland and Victory quartets resulted in a capacity audience.

Carlisle will sponsor the Eber Lehman as missionaries during their term of service in Zambia. Twelve were received into membership on Sunday, December 6. The Coral Ridge Program of Evangelism has been adopted by the congregation. Instruction class begins January 10.

Center Grove was officially transferred from mission to regional conference status, September 27. Marion Walker is the pastor.

Conewago: Alvin Burkholder, Director of Stewardship, was guest speaker, October 4, and returned to serve as evangelist, Dec. 13-16.

Five Forks: The WMPC served as "postman" delivering Christmas cards between church families and using the postage donation for missions. As of

MESSIAH HOME CONDUCTS FEASIBILITY STUDY

The feasibility study committee requested by the General Conference for the expansion or relocation of Messiah Home has been looking at various dimensions of the problem. The committee has had four sub-committees studying these issues: Harrisburg location, Carlisle location, philosophy of location, and institutional financing. To date all possible location sites have been eliminated except the present site in Harrisburg and the possible relocation site near Carlisle.

More study, including cost data, is being given to these options.

The study committee is composed of the Messiah Home Board of Trustees augmented by the chairman of the

Board of Benevolence, two Bishops and four other persons. The additional persons are Simon A. Lehman, Jr.; Bishops C. B. Byers and Henry A. Ginder; Dr. Dyrness, administrator of the Quarryville Presbyterian Home and president of the Pennsylvania Association of Non-Profit Homes for the Aging; Raymond Hess, building contractor of Souderton, Pennsylvania; David P. McBeth and Donald Zook, development and financial resource persons from Messiah College.

If you have insights you wish to share with the committee, please contact the chairman, Rev. Simon A. Lehman, Jr., Route 1, Mechanicsburg, Pa. 17055.

December 16 the basketball team had five wins and no losses.

Grantham: Norman Mowery, student at Messiah and former VSer at San Francisco, has been installed as student assistant pastor. The four church choirs joined in a Christmas season presentation, Sunday evening, Dec. 13.

Hollowell: Four received into membership Nov. 22.

Marlyn Avenue (Baltimore): Dr. Roger Sider has been selected to continue his psychiatric training in England with plans to return to Baltimore in the summer of 1971.

Montgomery: A farewell for Mildred Myers was held Wednesday evening, Dec. 16.

Mount Rock: The youth had a "bike hike" from the church to the Roxbury Camp Grounds—a round trip of sixteen miles. The Homebuilders class held a retreat at Doubling Gap, December 11 and 12.

Mowersville: Four men from the Teen Challenge Training Center, Rehersburg, spoke on drug addiction, Sunday evening, Nov. 29.

Paramount: The youth presented the Christmas Story "live" at five presentations—three on Dec. 23 and two on Christmas eve.

Rev. and Mrs. A. D. M. Dick: A recognition dinner in honor of Brother and Sister Dick was held at the Mechanicsburg Church, December 8. Brother Dick's recent retirement from the Silverdale pastorate culminated 52 years of ministry, many of which were spent in India. He is now serving as College Archivist at Messiah.

ATLANTIC CONFERENCE

Bethel Springs: Bonnie Cleaver, missionary to Liberia, was the guest speaker for the Fall Rally Day. Rev. Glenn Hostetter served as evangelist for meetings held Nov. 27-29.

Cross Roads: Rev. John A. Byers is scheduled as evangelist for services, Jan. 31-Feb. 7.

Fairland: A "Welcome Home" fellowship was held in honor of Erma Jean Gish on Sunday evening, Dec. 6. She returned from Rhodesia on Dec. 3. Dr. Martin Schrag spoke to the youth on Dec. 6 on the subject of non-resistance.

Free Grace: Mrs. Julia Shellhamer ministered to the congregation on Dec. 2 and 6. She is 97 years old.

Holden Park: Five persons received the rite of baptism at a recent baptismal service. Rev. Alvin Book is scheduled as the evangelist for services Jan. 24-31.

Hummelstown: A follow-up of the summer Bible school finds forty children meeting each Wednesday evening. Jack Yost served as evangelist, Dec. 6-13.

Lancaster: On the evening of Nov. 15, twenty-five were received into membership.

Manheim: The traditional candlelighting service concluded the Christmas Eve service of carols, choirs, and instrumental music.

Manor: Mrs. Walter Martin participated in the midweek service, Dec. 16, sharing experiences of distributing Christmas bundles during the Martins' ministry in Jordan. Gifts in kind were presented to the Bronx Fellowship Chapel as part of the Annual Harvest Home service.

Mastersonville: Victor Alexenko (see *Visitor*, Nov. 10) was speaker at College Sunday, Nov. 15.

Mount Pleasant: The congregation presented a "love offering" to Galen Martin, Nov. 29, upon his return from giving two years of service at Mile High Youth Camp (California).

Palmyra: A farewell for the Robert Keller family was held Sunday evening, Dec. 20. The Kellers have moved to Martinsburg where Bro. Keller was installed as pastor, Jan. 3. Dr. C. N. Hostetter, Jr. has advised the congregation of his non-availability as pastor following General Conference 1971.

Refton: The Youth Christmas Banquet was held Dec. 28—it was for all teens and their friends and was semi-formal! The pastor's monthly "Messenger" is

now one year old with the December issue.

Silverdale: Bishop Byers served as evangelist in a one week series of meetings concluding November 22.

Skyline View: Rev. LeRoy Walters was installed as pastor, Sunday morning, Nov. 22.

CANADIAN CONFERENCE

Bertie: The Crusaders held their 4th Annual Christmas Banquet on Dec. 12. Thirty-one were present.

Bridlewood: The Junior Choir made its debut in the Sunday morning worship service, Dec. 13.

Boyle: Eight persons received the rite of baptism, Nov. 8, with pastor Alonza Vannatter officiating.

Falls View: The congregation shared in a United Evangelistic Service held in the Niagara Falls Collegiate Auditorium, Nov. 22. The Wainfleet Gospel Four shared in the music.

Massey Place: The congregation gathered at the church Christmas Eve to view the film "To Each a Gift," and join in carols and share in a meditation.

Springvale: Rev. Douglas Sider, pastor of the Welland congregation, was the speaker at the New Year's Eve service.

Welland: Sister Elizabeth Bossert shared her experience of her vision of heaven, Sunday evening, Dec. 13.

CENTRAL CONFERENCE

Beulah Chapel (Ohio): The congregation is joining in the Ford Philpot Citywide crusade in Springfield. Carl Ulery is General Chairman for the crusade scheduled for March 14-21.

Mooretown: Rev. Charles Rife is scheduled as the evangelist for meetings beginning Feb. 25.

Morrison: The Action group has been meeting at the church, Sunday afternoon to share visitation experiences, pray, and leave for further visitation.

Nappanee: A missionary conference was held on Sunday, Jan. 3, with Rev. Alvin Book and Rev. and Mrs. Kenneth Bulgrien. On New Year's Eve the congregation met in three homes of the congregation for fellowship and a devotional period.

Phoneton: Rev. Dale Ulery brought the message, Sunday morning, Dec. 13.

Pleasant Hill: A-Mother-Daughter banquet in the church fellowship room, Tuesday, Dec. 1.

Union Grove: The Homebuilders Class provided new carpeting for the church, which was installed in time for the Christmas program presented by the youth, Sun. evening, Dec. 20. The young people of Union Grove and Nap-

panee enjoyed combined fellowship on New Year's Eve.

Valley Chapel: Rev. Elam Dohner, pastor of the Phoneton Church, served as evangelist in a series of meetings which concluded Dec. 6.

Winter Retreat for post-high school youth at Camp Lakeview, Dec. 31-Jan. 2.

MIDWEST CONFERENCE

Dallas Center: Rev. Jacob Bowers shared in bringing prophetic messages early in December. Rev. Melvin Boose is pastor.

Rosebank: Thursday night, Dec. 10, was Neighbor Night with Bishop A. M. Climenhaga showing slides of Africa.

Zion hosted a week-end Youth Rally sponsored by the Dickinson County Brethren in Christ Churches. The rally was held Nov. 27-29. Richard Brunk of Vennard College was the guest speaker.

PACIFIC CONFERENCE

Chino: A "Blessing Tree" was placed in the narthex of the church during the Christmas season on which scripture, poetry, or a thought written on red and green paper were placed by members of the congregation.

Upland: Rev. J. H. Wagaman, former bishop of the California district, recently observed his 97th birthday. Don and Jewel Nissly, returned from three years of teaching service in Africa, shared in the Wednesday evening service, Dec. 9.

Winter Renewal

Camp Freedom
January 27-February 7

The annual winter camp meeting will be held at Camp Freedom, St. Petersburg, Florida, January 27 through February 7.

Among the participants in the services are Simon A. Lehman, Jr., who also serves as camp director; John L. Rosenberry, evangelist; Dale Ulery and Homer Rissinger, prayer leaders; and Henry Shilling, evangelist and Bible teacher. Also sharing in the camp will be Bishop C. B. Byers, Earl Lehman, Mr. and Mrs. Alvin Book, and Ray Brubaker. Music will be furnished by Keith Sheridan and family.

Meals are served on a freewill offering basis. Lodging is available at reasonable rates. Those desiring information contact:

Camp Freedom
6980 54th Avenue North
St. Petersburg, Florida 33709
Phone: (813) 544-4541

BIRTHS

Cullers: Roberta Kaye, born Dec. 6 to Mr. and Mrs. James Cullers, Air Hill congregation, Pa.

Frye: Stacy Lee, born Nov. 13 to Mr. and Mrs. Harvey Frye, Maytown congregation, Pa.

Ginder: Dana Lynn, born Nov. 30 to Mr. and Mrs. Wilbur Ginder, Pequea congregation, Pa.

Hayes: Kelly Sue, born Nov. 15 to Mr. and Mrs. Earl Hayes, Refton congregation, Pa.

Knable: Troy Ernest, born Dec. 10 to Mr. and Mrs. Walter Knable, Mt. Pleasant congregation, Pa.

Kreider: Brent Todd, born Dec. 19 to Mr. and Mrs. James Kreider, Mt. Pleasant congregation, Pa.

Musser: Gregory Doane, born Sept. 19 to Dr. and Mrs. Robert Musser, Grantham congregation, Pa.

Nester: Wendell Douglas, born Dec. 3 to Mr. and Mrs. Francis Nester, Mechanicsburg congregation, Pa.

Nevil: Bradley Nikolas, born Dec. 8 to Mr. and Mrs. Rodney Nevil, Bellevue Park congregation, Pa.

Oldham: Kevin Carl, born Oct. 5 to Mr. and Mrs. Carl Oldham, Spring Hope congregation, Pa.

Pugh: Laurie Ann, born Dec. 3 to Mr. and Mrs. John Pugh, Heise Hill congregation, Ontario, Canada.

Sheasley: Tracy Lynn, born Dec. 15 to Mr. and Mrs. Eldon Sheasley, Clarence Center congregation, New York.

Simmers: Michael Larry, born Nov. 30, to Mr. and Mrs. Michael Simmers, Fairview Avenue Congregation, Pa.

Slaymaker: Eric Todd, born Nov. 3 to Mr. and Mrs. Roy Slaymaker, Refton congregation, Pa.

Vanderbilt: Gregory Allen, born Dec. 7 to Mr. and Mrs. Allen Vanderbilt, Chino congregation, Calif.

WEDDINGS

Dick-McGlaughlin: Sandra Kay, d. of Mr. and Mrs. Paul McGlaughlin, and Larry Wayne Dick, s. of Mr. and Mrs. William Dick, Jr., both of Fairfield, Pa. Aug. 29, in the Iron Springs Church with Rev. Amos L. Kipe officiating.

Helmuth-Gibble: Joanne, d. of Mr. and Mrs. Ray Gibble, Lancaster, Pa., and Frederick, s. of Mr. and Mrs. Leroy Helmuth, Nappanee, Indiana, Dec. 19, Manor Church, with Rev. Henry N. Hostetter officiating.

Mateer-Moore: Marie, d. of Mr. and Mrs. Benjamin Moore, Lancaster, Pa., and Allison, s. of Mr. and Mrs. Charles Mateer, Millersville, Pa., Oct. 17 in the Pequea Church with Rev. Cyrus Lutz officiating.



Between Brethren

River Brethren

The Susquehanna was one of the biblical rivers, wasn't it? And wasn't Jesse Engle the son of Obed? Yes, they were. A river is more biblical if it sees biblical acts than if it flows through Palestine. And Jesse Engle and his party were sons of Obed—Obedience in full—when they responded to God's call to Africa.

We have liked to tell of our church's founding by baptism in the river, and of the beginning of our missions but we've never given them much theological weight. We've not known what to make of this beginning of our history—just told it. Perhaps that's all that should be done; the early Christians just told of God's mighty acts in their church's beginning. It remained for later and thicker heads to theologize about them. Maybe our trouble with our beginning is that we feel that we must find something very profound there, or nothing.

Something very simple happened by the Susquehanna nearly two centuries ago, and in Kansas over a century later: Christian men took a stand on what was right. The Susquehanna bank couldn't have been very wide at that point, for there wasn't much latitude in doctrinal position. It was trine immersion and forward bend, and no bending of belief. They were sons of obedience, and obedience meant something very specific.

There was rigidity there that is repugnant to the modern mind, but they knew how to translate obedience into more than Pennsylvania Dutch. They and their descendants made mistakes in doing so, we can see, but it's no easy task to say what is the right act for this and that situation (and mistakes don't invalidate all effort). So hard is the task that we, the children of a hard heritage, say that much of what used to be common practice is now a matter of individual conscience; in some cases we even refrain from giving directives to our

own children in matters of basic conduct on the ground that it is the work of the Holy Spirit to lead them.

If we have even the theology of the Sunday school class, we must know that there is a basis of law to any good conduct. There would be no gospel without the law, and the gospel is by no means the negation of law. Perish the charge of legalism! No Brethren in Christ preacher ever dared to say that salvation was by keeping of laws of conduct or any other kind of law, and anybody who made that charge from outside of our circles either didn't know what it meant, or didn't know us. But many a preacher did say that certain conduct was right and should be followed by those saved by faith.

Our existential generation is urging that each person do his own thing, (and if there have been any Christian existentialists, the Brethren in Christ have been, for they have emphasized the experience of the moment a-plenty) but should that be the hue and cry of the church? Yet we're virtually telling our church members each to do his own thing, and it's difficult for the younger generation, for they have to start from scratch, unless we tell them what to do.

Should we not make a mental journey back to the river brethren? They would teach us what Christian obedience means, and, wonderful to tell, they might show us what unity of conduct is, all in the same lesson. We'd be pretty poor and unimaginative learners if we just reverted to all the precise forms they held, but if we just learned the lesson that obedience requires specific conduct, it would be worth the trip.

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—Harold W. Nigh